

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

Reply to the Queries of "E."

I feel myself constrained to take my pen
into my hand to reply to some criti-
cisms and questions proposed to me in the
Secretary of last week, over the signature
of "E." relating to the Exposition of Rom.
5: 18, contained in the Secretary of Jan.
22. I wish your correspondents "R." and
"E." would each of them write an Exposi-
tion of Rom. 5: 18, and publish them in the
Secretary. I wish them written with-
out any regard to the one already published;
then I may see something new, or
learn that which I have not known before.
But their questions give me no idea, only
that they would make your readers believe
that there is something fundamental want-
ing, or else very erroneous in the Exposi-
tion; but they do not tell us what it is.—
"E." partially admits the correctness of
the exposition of the first point of doctrine,
viz: that by the offence of Adam, judg-
ment has come upon all men unto condem-
nation; but inquires, why I did not pursue
the same plan in the exposition of the
second, viz: that by the righteousness of
Christ the free gift has come upon all men
unto justification of life. He seems to wish
me (if I understand him) to point out more
particularly the resemblance existing be-
tween Adam and Christ, and although I
consider the resemblance sufficiently im-
plied throughout the Exposition, I will
here state,

1. That Adam was the head and repre-
sentative of all his natural seed to the
last generation, and their future character
and destiny depended upon his obedience
or disobedience. Even so Christ as a lamb
slain from the foundation of the world,
stands as the head and representative of his
spiritual seed, and their future character
and destiny depend upon him.

2. Adam's impure nature (when he sinned)
was entailed to all his natural descend-
ants. Even so the pure nature of Christ
is possessed in principle by all that are
born of the Spirit. Therefore,

3. As Adam's offence secured condem-
nation to all his race, even so by the right-
eousness of Christ, justification is secured
to all that believe on him to the end of
time.

Your correspondent "E." wishes me to
inform your readers what it was that re-
fused the obedience of Christ which ren-
dered full satisfaction to Divine justice, for
he says I have not named it. It is stated
in the Exposition to the understanding of
every candid, unprejudiced reader, that
Christ rendered perfect obedience to the
law, and then sustained (or endured) its
penalty, and thus paid the price of redemp-
tion for all men, by the sacrifice of himself
&c. Again, "E." asks me if I believe ev-
ery individual descendant of Adam is, or
has been, redeemed. I wonder much that
"E." should ask such a question. Would
he insinuate to your readers that such a
sentiment may be inferred from the Exposi-
tion? I consider this unjust and unwor-
thy of reply. Let him read the Exposi-
tion, and if that does not satisfy him, I
despair of doing it. Again, "E." adverts to
the parable of the field being bought for the
sake of a treasure hid in it, and asks a
full exposition of the parable. It seems
that he is laying out a winter's work for
me, as if I had no employment. I fear I
shall not find room in your paper, if I com-
ply with his request. I suppose, however,
that he only wishes me to show that it is
one thing to pay the price of redemption
for the world, and quite another for the
world to be redeemed. I know it may be
said that when a third person answers the
literal demand of a creditor in money or
goods to the amount of his claim upon the
debtor, the debtor is redeemed or set at
liberty. But when the debt is of a moral
nature, the character of the debtor must be
suited to moral government, or he cannot
be redeemed, even though the price of re-
demption is paid to the satisfaction of law
and justice, yet his character must be re-
formed according to the government under
which he is placed. This is especially true
in the price of redemption which Christ has
paid for the world; it simply opens a way
for mercy to be offered to the world through
the price paid, but none of the family of
man are actually redeemed but those who
repent and believe the gospel, or in other
words, believe in Jesus Christ. Here let
it be observed, that even God himself, as
an infinitely wise and good Sovereign, can-
not offer mercy to sinners independent of
the price of redemption being paid for them,
for mercy can only be offered through the
blood of atonement. Therefore the price

of redemption being paid by the sacrifice
of Christ, justifies the gospel offer of mercy
to sinners, but cannot redeem from bond-
age to sin without faith in Christ, for he is
the end of the law for righteousness to ev-
ery one that believeth, and no other. "E."
seems to think that justification of life can-
not be freely offered to all men, because
some have never heard of Christ. I admit
that some have not heard, but we ought to
consider that we are authorized to preach
the gospel to every creature, or to all men,
and so extensively as the gospel is preached
to men, justification of life is freely offered
them through Jesus Christ. This is all I
have contended for in the Exposition.

Finally, "E." tells us that he cannot
see how justification of life coming upon an
individual consists with his being afterwards
eternally damned. I have not contended
for this only on the ground that the free
gift comes upon him with the offer of life
through the provisions of the Atonement,
and if he rejects it, he is more guilty than
he could have been if the offer had never
been made him, and his punishment must
be greater.

I am now prepared to fill up "E's" blank,
viz: that as Adam (in the offence) pos-
sessed the whole mass of corrupt nature in
relation to his natural seed, and let that
mass of nature be divided and sub-divided
into ever so many millions of parts, each
particle of that nature is as impure in the
descendants as it was in the mass. Even
so Christ possessed the whole mass of pure
nature in relation to his children, and let
that nature be divided and subdivided into
ever so many parts, each particle is as pure
in those that believe in him as it was in the
mass. It is impregnable.

In conclusion, I observe, that Adam's of-
fence tends to eternal death in relation to
all his seed, to the latest generation; but the
obedience of Christ tends to eternal life.—
Hence the polluted nature of Adam does not
secure eternal death to all his natural seed;
for there is a way of salvation provided
through Jesus Christ that whosoever believ-
eth on him might have eternal life; and we
are required to preach the gospel to all
Adam's children to whom we can have ac-
cess, and make them the offer of life by the
authority of Christ, and assure them that
eternal life is secured to those that come
to him for it. But this we could not consis-
tently do if he had not made provision for it,
and this is all we mean by the price of re-
demption being paid, so that the free gift
may come upon them with the offer of life,
and secure eternal life to those that believe
in Jesus. The polluted nature descends by
natural generation from father to son, from
mother to daughter, and so on; but the pure
nature of Christ is imparted directly from
himself to all his children. The parents (if
they are believers) cannot impart it to their
children, but if the child believes, he re-
ceives pure nature from Christ. Hence the
perfect obedience of Christ is imputed for
righteousness to all his children. He is
made unto them wisdom, righteousness,
sanctification, and redemption. E. D.

Imputed Righteousness.

Dr. Woods, of Andover, has written a
long letter to the N. E. Paritan on this
subject. He had been requested by several
missionaries and others, to answer the ques-
tion, "Whether the righteousness of Christ
is imputed to believers for their justifica-
tion?" Back of this lies the question,—
What is meant by the righteousness of
Christ? After stating that Christ, as man,
perfectly obeyed the divine law, Dr. W.
says:—*Zion's Advocate*.

But as Redeemer, he was under another
law. He came into the world to save
sinners, and to save them by dying for them.
This was his commission. The Father
gave him a commandment, that he should
die on the cross for the sins of men. Thus
it became a part of the work assigned him
on earth, to redeem us from the curse of the
law by being made a curse for us. Accord-
ingly it is said, "He was obedient unto
death." The covenant or law of re-
demption reached even to this. So that if
he had refused to drink the cup which his
Father put into his hand, he would have
failed to fulfil all righteousness. And then,
though he was perfectly obedient to the pre-
cepts of the moral law, his obedience and
righteousness as Redeemer, would not have
been complete. It appears, then, that the
righteousness of Christ, the anointed Sav-
iour, included his whole work in the way
of obedience to the precepts of the moral
law, and in the way of suffering and dying
for sinners, which was obedience to the spe-
cial command which God gave him as Re-
deemer. His righteousness is the whole
virtue of what he accomplished in his ear-
nest state, the whole merit of his humili-
ation and his obedience unto death.

In reply to the question, what is meant
by imputation? Dr. W. says:
The imputation of Christ's righteousness
does not mean, that his righteousness be-
comes literally the personal righteousness of
believers. It is not transferred to them, so
as to become their personal attribute. It is
not theirs in such a sense, that they can truly
say that they themselves have perfectly
obeyed the law. This is a notion of im-

putation which never has been, and never
can be adopted by any judicious divine. It
is a palpable absurdity.

Nor is it meant that the righteousness of
Christ, is so imputed to us, that we can be
saved without holiness. Holiness, or person-
al righteousness, begun in regeneration, and
finally, through sanctification of the Spirit,
made perfect, is indispensable, not as the
meritorious ground of justification, but for
other reasons, and those of essential con-
sequence; indispensable particularly, as a
qualification for the happiness of heaven.—
Christ surely did not die to free us from the
obligation or necessity of obedience, or to
procure for us liberty to live in sin. On the
contrary, it was one important end of his
crucifixion and death, to redeem us from all
iniquity, and to make us holy. So that jus-
tification and sanctification are inseparably
connected.

In what sense, then, are we to understand
the word *impute* in this case? I reply; in
very nearly the same sense in which it is
used, Rom. 4: 6, 8, 11. God is said, v. 8,
to *impute righteousness to believers without
works*. What is it for God to do this?

The answer is found in vs. 7 and 8. It is
to *forgive their iniquities*. And this is the
same as *not to impute sin to them*. And not
to impute sin, or to forgive sin, is to remit
the merited punishment of sin, or to save
men from the merited punishment of sin.—
To *impute sin*, in the common Scripture
sense, is to hold sinners to the threatened
punishment, to visit upon them the just con-
sequences of their offence. Accordingly,
to *impute righteousness to us*, (v. 6.) is to re-
mit the penalty of the law, to save us from
the final consequences of transgression, and
to bestow upon us the *benefits* of right-
eousness, while the righteousness required
is not found in us, but in another.

The perfect righteousness of Christ, con-
sisting in obedience to moral law, and in
vicarious suffering, or as the Apostle speaks,
in *obedience unto death*, is the real ground
of our justification. It avails to our for-
giveness and eternal life, as much as our
own perfect obedience would have done.
In this way, it is *imputed to us*, or *reckoned
to our account*, so that we receive the good
resulting from it, as though we ourselves
were perfectly righteous. It is not trans-
ferred to us, so as to become our personal
attribute; but it is made over to us as *its*
benefits. This is the essence of the gospel
doctrine of justification. Mankind would
have enjoyed immortal happiness in heav-
en, as the reward of their own perfect right-
eousness, had they attained to that right-
eousness. But in this they have failed.—
They are all sinners. And now, under the
reign of grace, those who believe, though
destitute themselves of the righteousness
required, will enjoy immortal happiness
through the righteousness of another. The
merit of their Redeemer's finished work—
his perfect righteousness, avails to their final
and complete salvation. It is the real, mer-
itorious ground of their forgiveness and
eternal life. It is *imputed to them*—it is,
in the divine economy, made over to them,
or reckoned to their account, so that it will
turn to their advantage as much as though
it were literally their own.

Calvin says, "to place our righteousness
in the obedience of Christ is to affirm that
hereby only we are accounted righteous,
because the obedience of Christ is imputed
to us, as if it were our own."

Heracleum and Vesuvius.

BY REV. ROBERT TURNBULL.

Taking time by the forelock, we set out,
at early dawn, one beautiful morning, to
visit Mount Vesuvius, and if possible, Her-
acleum and Pompeii, and resolved to do
this, as far as practicable, on foot, partly
for the sake of economy, and partly to prove,
that "some things can be done as well as
others." Furthermore, we had found from
experience that a pedestrian is in the best
situation to enjoy sight-seeing. He can go
fast or slow, just as it pleases him, jump
over a hedge or wall, and wander in the
fields, drop into some out of the way cor-
ner and saunter about in meditative mood,
talk with the people of the country, enter
their houses, and if the humor seize him,
take an entirely different direction from the
one he at first intended. There is an ex-
hilaration, too, in walking, which is exceed-
ingly pleasant, and adds great zest to the
enjoyment of natural objects. Fatiguing,
to be sure, it often is; but rest can always
be enjoyed by an easy, independent pedes-
trian. He can seek a sheltered spot, on the
brow of the hill, or in the shadow of
the trees by the brink of the river, or the
side of the fountain, eat his bread and cheese,
chat with his friend, or gaze upon the fair
and changing aspects of nature around
him,—or he may drop into a cottage, con-
verse with the inmates, and gather useful in-
formation while resting his weary limbs.

This was our method, generally, of visit-
ing the various points of interest, in our
European tour. We went over the wider
spaces and less interesting regions, in dili-
gence or steamer, but ever preferred to
ramble amid fair or classic scenes. Both
of us had been great walkers in our early
days; and we felt somehow, while thus

rambling about on foot, as if we had grown
young again, and as if nature had assumed
a more beautiful and cheerful aspect.

The morning we set out for Vesuvius
was bright and warm; but a cool breeze
was blowing from the sea. All nature wore
a smile, and old Vesuvius, even as he loom-
ed up in the distance, with scarred and
blackened visage, assumed a glad and gra-
cious look. As we passed through the
streets, we found them lined, at this early
hour, with stalls of rich vegetables and lu-
scious fruit, the largest and finest I ever saw.
We purchased a pound of large ripe figs
for a single grano, a little less than a cent,
and a pound of apricots for two or three
granos. Plums, oranges and other fruit
common in this country, can be procured
equally cheap. We met long trains of
mules and asses, accompanied by people
from the country, with the productions of
the soil. Some of the women were carry-
ing immense loads on their head, but all
looked lively and pleasant. The climate
of this country is so charming that it acts
upon the animal spirits, as much almost as
the wine which it produces; and hence,
notwithstanding their poverty and mis-
ery, the Italians,—those in the country es-
pecially,—often wear a happy look, and
pass along, murmuring gay tunes, as if mu-
sic were a sort of natural breath. In some
of the cities and villages, you see much
equalized wretchedness; but an Italian, in
good health, and with a grano in his pocket,
is naturally a happy fellow. The poor
women are the worst off; for their hea-
vy loads upon them heavy burdens, which
are grievous to be borne. The care and
sorrow of poverty-stricken homes com-
mon upon them, and hence many of them
seem to be prematurely haggard and gray.
It was pleasant, however, this morning, to see
the long trains of people, with their burdens
of produce, approaching the city, with lit-
tle apparent anxiety, except to get there as
speedily as possible. The men follow their
mules and asses, conducting or rather shov-
ing them on, by the tail! We passed the
bridge of Madalena, walked through the
long suburb, which extends two or three
miles to Resina, at which place we hired a
couple of horses to assist us in ascending
the mountain.

Previous to this, however, we visited the
ruins of Heracleum, which lies beneath
Resina, and is partly covered with its build-
ings. It was overwhelmed with lava from
an eruption of Mount Vesuvius, in the 79th
year of the Christian era, at the same time
that Pompeii and Stabiae (now Castellana-
mare) on the sea coast, were buried with
sand and ashes. Heracleum, lying just
under the mountain, was entombed in the
red hot lava, while rivers of which must
have passed over it, while the other places
mentioned, being at a greater distance, were
simply covered with sand and ashes. It
must have been a city of considerable ex-
tent, and great splendor. A part of the
city only has been excavated, and most of
the marble statues and other articles found
in it have been conveyed to the museum at
Naples. Besides, all the excavations have
been filled up but one, into which we de-
scended, by means of steps, taking lighted
candles in our hands. The city lies from
fifty to sixty feet beneath the surface, which
consists mainly of lava, harder than the solid
rock. In the portion we visited we
found the remains of an extensive theatre,
capable of containing many thousand per-
sons. In shape, it is circular, like an am-
phitheatre, with ranges of stone benches
for the spectators, and seats of stone for
the musicians encircling the stage in the
centre. It was affecting to walk, with light-
ed candles, around the long corridors of this
ancient building, fifty feet beneath the solid
lava, which had formed its sepulchre for
ages. How dark and silent now, where, at
one time, all was splendor, madness, and
merriment!

Leaving Resina, on horseback, we began
to ascend the mountain. A rough road has
been formed of stones, lava and ashes,
which gradually runs up the mountain,
winding around from point to point, amid
vineyards, olives and other fruit trees, grow-
ing luxuriantly upon the ashes emitted
from Vesuvius in by-gone days. A striking
symbol of the manner in which good is edu-
ced from evil, of the life which springs
from death, of the paradise which blossoms
on the ruins of time. It took us an hour
and a half to ascend as far as the horses
would go, and we went part of the way at
a pretty fair trot. The ascent was some-
times difficult and toilsome, then again easy
and pleasant. We arrived at what seem-
ed to be the former top of the mountain,
and where we could discover the evidences
and remains of two former craters now fill-
ed up. This part of the mountain is of
immense extent, and is partly covered with
verdure and trees, but becoming bare and
desolate towards the centre. On this stands
a separate and recently formed cone, which
rises abruptly, and to an immense height.
Vegetation is extended, though somewhat
scantily, nearly to the foot of this second
cone, and we observed flowers growing far
up the mountain, amid its black and deso-
late masses, where nothing of the kind
would be expected, just as in the lowest
depths of degradation, one may yet discov-

er a few stray flowers of virtue, some bet-
ter and purer feelings, some remains of a
holier state, and, it may be, mute promises
of a happier time to come.

Several persons had offered themselves
to us as guides, at the foot of the moun-
tain, but we had learned to distrust the
knaves, who pounce upon inexperienced
travellers, and make them pay for their dis-
agreeable attentions. On this account we
had resisted all their importunities, and
turned them off. One fellow, however,
seemed determined to follow us, and we
saw him toiling on behind the horses, in the
hot Italian sun, with as much apparent vig-
or as the horses themselves. We said noth-
ing, but kept on, and as we approached the
second cone referred to, had lost sight of
him. But just as we had begun, in vain, to
dispose of our horses, in order to make the
ascent, he made his appearance from be-
hind some masses of lava and ashes, with a
basket of provisions and fruit upon his
head, took possession of our horses, and
fastened them in a way peculiar to himself,
to some of the loose blocks of lava, and ac-
companied us, with his basket on his back,
up to the very top of the volcano. His body
must have been of iron to do so. But we
really felt obliged to him, as, without his
aid, it would have been impossible for us
to gain the summit. It took us at least two
hours to ascend this second cone, which is
covered with loose scoria, sand and ashes.
At first it did not appear so very lofty, but
when we had ascended a great distance, and
exhausted our strength, at least for the mo-
ment, it rose above us, height upon height.
We rested and refreshed ourselves from the
welcome basket of our guide, then began
our ascent, a second time, and after going
up about as far as at first, were obliged to
sit down again, when, finally making a de-
perate and long continued effort, with limb
and cane, we reached the top of the moun-
tain, on the edge of which we sat down to
breathe, and partook a second time of the
homely but invigorating fare provided for
us. Then we walked some two hundred
yards or more, over ashes, sand and stones,
and came to the rim of the crater, which
is of great extent, being over a quarter of
a mile in diameter,—some say half a mile,
but this is an evident exaggeration,—and
descending abruptly at least a hundred and
fifty or two hundred feet. We went down
into it some thirty or forty feet, but found
it impossible to go further. I endeavored
to go a little further, but so alarmed my
travelling companion, that he insisted upon
my giving it up. It would have been dan-
gerous to attempt it, owing, in part, to the
rapid plunge of the descent, and the nox-
ious vapors which fill the crater. Even on
the spot where we stood, the ashes are hot
to the touch, and little jets of steam or gas
are proceeding from the crevices. Our
guide roasted half a dozen eggs which he
had brought on purpose, by simply scraping
a little hole, and covering them with the
sand.

At the bottom of the crater there is an-
other little cone, quite recently formed
from the materials thrown out of the burn-
ing mountain, and in which opens a large
vent or chimney, for the fire and smoke
which are constantly rising from it. With-
in this fiery mouth you hear a dashing, rum-
bling noise, as if a mighty sea of burning lava
were heaving in the heart of the moun-
tain, and far down in the bowels of the
earth, occasionally rising, like the swell of
the sea, and throwing its burning waves to
the surface. Every now and then it would
seem to gather itself up for an effort, and
with a loud, thunderous explosion, cast up
red hot stones and ashes, mingled with
lava, flame and smoke. Every explosion
produces a prolonged echo in the cavern,
and a trembling of the mountain, and in
that silent desolate region, fills the specta-
tor with a sort of fearful delight. Some of
the stones were thrown to the height of a
hundred or two hundred feet. Never in
my life had I such profound and lofty con-
ceptions of the power and majesty of God.
Far above the clouds, which were repose-
ing on its sides, at an elevation ten times high-
er than the cupola of St. Paul's, in Lon-
don, looking down into a cavern of im-
mense extent, at the bottom of which is a
vent for the hidden fires of the universe,
the centre of which, philosophers tell us, is
filled with a vast sea of melted lava, heaving
and dashing beneath the thin crust of
stratified rock.

"An ever-burning forge of fire;
Whereon, in awful and omnipotent case,
Nature, the delegate of God, brings forth
Her everlasting elements, and breathes
Around that blent heat of light, which clothes
Itself in lightnings, wandering through the air,
And pierces to the last and loftiest pore
Of earth's snow mantled mountains,"—
and on looking up, seeing nothing but the
calm and everlasting heavens above, I felt
as if I were nearer than usual to the God of
the universe, and almost trembled with a
sublime and awful pleasure. I recognized
my own littleness, but longed to penetrate
the infinite and everlasting. Earth and its
dreams seemed as nothing, God and eterni-
ty in all. Then I felt that I could sing.

"Scientific men affirm that no flame proceeds
from volcanoes, but Vesuvius certainly presents an
appearance of flame. At all events it has the appearance
of smoke, and it is so like flame, that it may well be
described as such by common observers."

could my voice have sounded like the rush
of many waters, accompanied with the mu-
sic of celestial harpers, harping with their
harp:—

"Now to the shining realms above,
I lift my hands and glance mine eyes;
O for the pinions of a dove,
To bear me to the upper skies.
There from the bosom of my God,
Oceans of endless pleasure roll;
There would I fix my last abode,
And drown the sorrows of my soul!"

Vesuvius far surpassed my expectations.
All my previous conceptions of its extent
and grandeur were poor and tame. Much
did Niagara, with its world of waters rush-
ing over the precipice into the yawning
abyss below, impress me with its grandeur
and beauty; but Vesuvius, owing to its pe-
culiar associations, inspired me with a sense
of deeper sublimity and more awful del-
ight. I have never experienced this feel-
ing, at least, in the same degree, except
when passing through high Alpine altitudes,
where glacier peaks, irradiated with the
light of heaven, seem to mingle with the
stars, and form an illuminated pathway to
glory.

"Holding with God himself communion high,
Where the dread peal of swelling torrents fills
The sky-roofed temple of the eternal hills;
Or when upon the mountain's silent brow,
Bright stars of ice and azure fields of snow;
While needle peaks of granite, shivering bare,
Tremble in ever-varying tints of air,—
Great joy, by horror tamed, dilates the heart,
And the near heaves their own deluges impart;
When the sun bids the gorgeous scene farewell,
Huge peaks of darkness named, of fire and storms,
Lift all serene their still illumined forms,
In sea-like reach of prospect, round us spread,
Tinged like an angel's smile, all rosy red."

In ascending the mountain, we had en-
joyed at various points, charming views
of the city and bay of Naples, with the sur-
rounding scenery. O! it was a glorious
thing to look down from those stupendous
elevations upon the wide and varied land-
scape of southern Italy, glowing in the
rich light of a summer's sun. Earth, air
and water, mountains heights and far spread
valleys, dark woods and gay vineyards, the
sea and sky, were fused into a harmonious
whole, by means of the all-pervading radi-
ance, instinct, as it seemed, with the Spirit
of God, the Light of the universe. It is
in circumstances like these that we forget
man, and the curse of sin that clings to his
nature, and permit our very souls to mingle
with universal being around us, feeling
nothing but a profound and blessed con-
sciousness of "a presence and a power,"
infinite and ineffable.

"Wisdom and spirit of the universe!
Thou soul that art the eternity of thought!
And givest to forms and images a breath
And everlasting motion! not in vain,
By day or star-light; thus from my first dawn
Of childhood, didst thou interwine for me
The passions that build up our human soul;
Not with the mean and vulgar works of man,
But with high objects, with enduring things,
With life and nature; purifying thus
The elements of feeling and of thought,
And sanctifying by such discipline
Both pain and fear,—until we recognize
A grandeur in the beatings of the heart."

Hoping for a Revival.

The very hope, when it is lively, is reviv-
ing. It stimulates to those exertions which,
by the divine blessing, bring their own re-
ward. "He that plougheth shall plough in hope,"
and "he that thresheth in hope shall be partaker
of his hope;" and they shall "rejoice together."

The Christian who is habitually longing
for a revival of religion, is, in fact, in a high
state of revival himself; and, so far, is ac-
tually possessed of what he desires. Let
him never give up the hope of seeing bet-
ter days for Zion. However dark the pres-
ent hour, he knows that there must be a
morning, though it may be long of coming;
and he looks for it the more eagerly, as the
night seems deeper, and gloomier and more
fraught with peril. He charges himself to
be faithful here: "My soul, wait thou only
upon God; for my expectation is from him."

When a general hope that a revival is near
becomes strong in a church, it is usually
one of the fairest harbingers that "a day
of salvation is at hand." Hope is a pecu-
liarly contagious feeling. When ardently felt
by one of the brethren, another soon grows
warm by the contact; and the vivifying
fever spreads from member to member, till
the whole body glows and tingles with the
vital heat, comes out of its frigidity in a
luminous state, rises in the strength of the
Lord, and takes vigorous hold of his glorious
work.

How many revivals have thus commen-
ced! Why should they not commence
again in like manner? If any one would
feel this revivifying hope, let him fulfil the
conditions of it. Self-abasement, prostra-
tion of the soul in penitential confessions,
and seizing the promises of the grace of
Christ in faith—from hence is the life and
warmth of such hope as "maketh not ashamed;"
and so far as this is experienced,
just so far is religion already revived, and
the way prepared for its spreading on every
side.—*Boston Recorder*.

Truth is always consistent with itself;
hence a supposition which leads, by a con-
catenation of logical deductions, to a conse-
quence which is true, must itself be true; and
that which necessarily involves a conse-
quence which is absurd or impossible, must
itself be false.

Christian Secretary.

HARTFORD, FRIDAY, FEB. 26.

Columbian College.

It is no pleasant duty to be obliged to chronicle abuses connected with the history of the Literary Institutions of our denomination; for we regard them in too favorable a light, to speak lightly of them without just cause; and yet a regard to truth compels us to speak of them as they are. If the faculty of our colleges step so far aside from the discharge of their duties as to interfere with the political or sectional views of their students, they must expect to meet the censure of the community, just in proportion to the nature and extent of their dereliction from duty.

It appears from numerous articles recently published in the papers, that there has been an "excitement" in the Baptist College at Washington. The excitement originated in consequence of the Steward of the College, who was from Virginia, bringing several slaves with him to Washington; one of whom had conceived the idea, that by this removal he was entitled to free papers, under a law, or a supposed law, which declares that if a slave reside a year in the District of Columbia without being registered, he shall have his freedom. This slave applied to Mr. H. J. Arnold, a student from Charleston, Mass., for assistance in obtaining his release from slavery. Mr. Arnold furnished him with the sum of \$14.00, and a note to a lawyer, whom the slave was intending to employ. In the mean time, Mr. Haynes, the steward and owner of the slave had received intelligence of the intention of his boy, and immediately made arrangements to send him to Virginia. The slave finding himself defeated, disclosed the whole affair, producing the money, and the note of Mr. Arnold to the lawyer. Mr. A. very properly acknowledged the truth of the statement, and for this simple act—an act for which it would seem he was entitled to the thanks of every benevolent man, he was ordered to leave the College. A Mr. Yerkes, of Pennsylvania, a classmate of Arnold, also furnished money, by placing it in Arnold's hands, for the liberation of the slave, but afterwards took it back for fear there might be some impropriety in it. In the excitement which followed, he also left the College, probably in consequence of threats of the Southern students.

This we believe to be a fair statement of the cause of the excitement in Columbian College, and the consequent expulsion of one student and the leaving of another. It does not appear that Arnold violated any law, either of the District of Columbia or of the College; yet he is expelled—for what? In the eye of the law, and also that of College rules, he stood an innocent man; yet in the face of all this, in violation of the natural rights of a student in any college in the country, he is publicly disgraced, so far as an expulsion from Columbian College, under the circumstances, can disgrace a man. The fact is, slave laws rule that college in spite of Northern Professors, if indeed they have any desire to have it otherwise. Here is a melancholy instance of the influence of slavery. A young man in the generosity of his heart, kindly provides a poor slave, not with the means to run away, but to assist him like an honest man, in obtaining his freedom in a court of justice, and for this he is expelled from College, and this, too, by men, or a part of them at least, who had their birth and education in a free State.

Missionary Meeting at Springfield, on the 3d inst.

Mr. Abbott rose, and with deep emotion, said, "I had never devoted myself to the cause of missions. I would do it to-night. The cause never appeared more lovely, or the sacrifices more pleasant and desirable. Christ commands us to preach the gospel to every creature. Do we believe it our duty? Believe it. What cause for action—immediate action. Look over this dark globe,—see 30,000,000 of the human family going into eternity this year! Many, many of these never heard of Christ! Do we believe that these heathen will be lost—that their doom will be the damnation of hell?"

Another thing. The blood of Jesus Christ cleanseth from all sin. Do we believe that the cross of Christ will save these heathen? If so, what will we do? Will we give ourselves to Christ and his cause? I repeat—if I had never given myself to Foreign missions, I would do it to-night. I would say, Here am I, send me. I would go—and some, at least, who had never heard of the eternal God and Christ, should hear from me. Dreadful thought! That souls may be lost! Speculate about this—what we will, God has settled that question. The heathen feel it. No one can conceive the fears they have of death—the gloom that settles down over them—the horror of what is beyond the grave! Why, the feeling with them when taken sick, is, I won't die—I won't die! Now, brethren, only let us get one glimpse of the cross, and then hear it echoed down from the skies—God so loved the world that he gave his only begotten Son, &c., and we shall be moved to action.

With me, duty to the heathen is a serious matter. It is my duty to preach the gospel—to preach it to every creature. I wish to dedicate myself to the work. If I live, I will go back to my field of labor—to my home. There are my children—yes, those converts are all my children. Seventeen hundred of them I baptized with my own hands.

Mr. A. stated that some 300 converts in that country had died—but death had lost its sting. Many of those death-bed scenes were sweetly and transportingly triumphant. Reference was made to the death of a very aged woman, who said, "I had hoped to live to see the kingdom of God on the earth, but Christ is coming to take me to his kingdom." Also to the death of Heli-Poh. He continued to labor—to preach Christ—to exhort all who came to him in his last sickness, till the last conflict came. Then he said with great composure, I am going to die—drew up the cloth over his face, and—was gone! Mr. A. alluded to the great success of our missions—to the fact that 4000 converts were added in twelve months, including part of 1843-4, and to the constancy and affection of the converts, and the self-sacrificing spirit of the native pastors and teachers. Addressing himself to the pastors present, he said, You talk of sufferings; what do you know about sufferings? Those native pastors have often been in prisons and worn chains—and chains and prisons in Burmah mean something. You talk about the difficulty of raising funds, and you must move heaven and earth to get Christians here to give a dollar. But in Burmah the convert would give away, unasked, the last dollar he had, if he thought the cause demanded it. You talk about

difficulties. Can't the pastor make a little book, go round, visit his church and induce each member to give a little money and to pray for the poor heathen? What great difficulty or sacrifice in that! I said, brethren, that you never made a sacrifice.—You give your dollar, but then you eat as much, drink as much, sleep as much, and enjoy as much as if you had not given it. Talk about sacrifices? You never yet had your little son climbing upon your knee and clinging to your neck, and saying, "Pa—pa, you won't go off and leave me." You never knew what it was when your wife died, and took the coffin and take the corpse and place it in the coffin! You never knew what it was to take your little motherless children at midnight as their mother lay a corpse by your side, and soothe them to rest, and not a friend within hundreds of miles of you!

Rev. Dr. Sears spoke of difficulties that lie in the way of success. They exist—we must meet them. It is a practical question how? Whatever good we or others do, must be done in the face of innumerable difficulties. We must meet them as Christ and all the worthies who have gone before. When Christ entered upon his mission, he found himself surrounded by untoward circumstances.—Did he give over? No. Let us walk in the footsteps of the Master—do as he did—complain when he complained—be impatient when he was impatient—shrink from danger when he did so. If we wait till difficulties disappear, we shall never do anything. When that time shall come, our services will not be needed. In the present state of things what better can be done? One says, we must have better churches—another, better ministers.—One talks about the importance of more principle; another wants to see more feeling. Christ and the apostles took things just as they found them, and made the best of them. They had principle—vital, living, all-controlling principle. They had feeling also—intense, unvarying active feeling.—How did Paul act? Was he not a man of principle?—of fiery principle? Was there any want of feeling?—of feeling that rose high and bore a mighty influence? Reference was made to the condition of the heathen and the sufferings and glory of Christ, as sufficient to awaken the most intense emotions in our bosoms. It matters little whether you call those emotions principle or feeling. An awful darkness and gloom hangs over the death of the pagan, under the most favorable circumstances which may cause our flesh to tremble upon our bones. Why not feel, then?

It has been said that churches are low—that there is a want of personal piety—of intelligence and stability. What will you do? Will you go up to Jesus Christ and tell him that there was so little piety, and principle, and feeling in the churches that you could do nothing for the conversion of the world? Did Paul do so? No; he made things better. If we cannot have a perfect church or system, let us make them better. Let us keep the spirit of missions alive, and increase the piety of all. Let us raise the fountain higher, and then the streams will take care of themselves.

Something has been said of training men for missionary service. This is vastly important. But in training one generation, do not let a whole generation of heathen go into eternity uncared for, and unprovided for!

Revivals.

Rev. S. H. Peckham, pastor of the First Baptist church in Ledyard, writes to the Christian Secretary under date of Feb. 17: "We have for a few weeks past enjoyed a season of refreshing from the presence of the Lord. In answer to the fervent and effectual prayers of God's children, His work has been revived, and souls have been born of the Holy Spirit. We have been permitted to lead down into our little Jordan and bury with Christ in baptism twenty-one lovelorn converts. Truly we can say the Lord has done great things for us, whereof we have reason to be glad."

"I frequently see it remarked—our revival was conducted with stillness, or something to that effect; I would just add that our children cried when they were born, which caused the world to exclaim, they are mad, or filled with new wine."

The Christian Watchman says: "We continue to hear of the gracious outpourings of the Spirit upon the churches, not only in our own vicinity, but also on those abroad. Among them, we mention the church in Old Cambridge, under the ministry of Rev. B. L. Lane. At Somerset, also, in the Baptist church, we have been informed, that a marked and serious attention to the spiritual interests of men extensively prevails. At Bristol, R. I., among our Methodist brethren, a powerful awakening is reported to exist. We did not learn whether it extended to the Baptist church. In Newport, R. I., among the Free will Baptists, quite a number profess an interest in the Saviour, and several have recently received the ordinance of baptism."

A friend has favored us with some interesting particulars, relating to the revival in Framingham, where our esteemed brother, Rev. J. Aldrich, is pastor. The work has been in gradual progress for some three months past. The brethren of the church seem to have believed that God was able to make an abiding impression of religious truth on the hearts of men, by the ordinary means of grace.—Nor has their faith been disappointed. They have labored with their pastor, to convince men that the interests of the soul were momentous enough to engage their most serious attention. They have striven to obtain a deeper conviction of this truth in their own hearts, assured that they should manifest its power in their deeper interest in the welfare of the unrepentant. Pastor and people have labored together to build up the Redeemer's kingdom. As the fruit of this, several give evidence of conversion, and a gradually increasing number appear seriously disposed to make the welfare of the soul the all-absorbing object of attention. Some have been baptized, and as many more cherish hope that they are Christians. The congregations, both in public and social worship, are large and solemn. A spirit of enlarged liberality has been awakened, which is seen in their contributions for the last three months, amounting to the generous sum of \$217—128 of it for missions in the West. The superintendent of their Sabbath School, Carl Parker, they have made a life director of the Am. Home Mission Society. May our brethren never grow weary in well-doing.

In Charlemon, in the western part of the State, much feeling prevails on the subject of religion, especially among the young. Several indulge hope, and the work is still in progress.

NEW YORK.—The correspondent of the Baptist Register, under date of New York, Feb. 3, writes to the editor: "Some of the churches in this city are favored with revivals. The Norfolk at church

is greatly encouraged; many of the members are greatly revived, and several of the congregation have recently been converted. The very useful and highly esteemed pastor of this church, Rev. Geo. Benedict, has been nearly disabled during the past year by sickness. He is still unable to perform all the labors of his station, and has to be aided by the occasional supplies his people are able to obtain. His labors in this city have been very much owned of God; and he probably has baptized more converts than any other pastor. It must be gratifying to him to witness the outpouring of the Holy Spirit once more, on the beloved church and people, to whose welfare he has consecrated himself."

"The Stanton st. church, under its new pastor, Rev. S. Remington, is enjoying a season of refreshing from the presence of the Lord. Meetings have been held every evening, and the Lord has revived his people, and has converted some sinners from the error of their ways."

"The Hope chapel congregation, which is the title of the new and flourishing interest under the care of our esteemed brother, Rev. D. Bellamy, enjoys a very encouraging state of religious feeling; inquirers are somewhat numerous, and some converts are waiting to follow Christ in baptism."

"The Cannon st. church is at present favored with a very powerful revival. O, may the good word spread, until multitudes bow to Jesus!"

Rev. B. S. Williams writes the editor of the N. Y. Register from Plymouth, Chenango county, Feb. 11:—

"The Lord has again visited us in great mercy. At the commencement of the year many began to feel the time to favor Zion had come. A series of evening meetings were commenced in the Methodist house, in which B. Higgins, the preacher in charge, and myself, agreed to labor together in the unity of the Spirit for the promotion of the cause of God, and the upbuilding of Zion. The Congregational minister also joined with us in the good work, and the three churches in our place labored together for five weeks in perfect harmony. As the result, fifty-five gave an evidence of a change of heart, numbers of backsliders have been reclaimed from the error of their ways, and many of the drooping sons and daughters of Zion have been revived and led to exclaim, 'What hath God wrought?' Among the converts are a number of heads of families, and men of extensive influence. God grant that it may be wielded henceforth on the side of God and truth."

"In view of what the Lord has done for us, we feel to humble ourselves in the dust and exclaim, 'Not unto us, not unto us, but unto Him be all the glory.' Pray for us, that the good work may continue."

Rev. Levi Morse writes from Smithfield, Bradford Co., Pa., to the same paper as follows:—

"It was about six weeks since that I observed tokens of good at one of my out-stations, bordering upon the townships of Athens and Smithfield. Such were the indications of Providence that I felt constrained to devote my time and energies to the interests of religion in that neighborhood for the salvation of sinners; and now I am fully convinced that it was the finger of God's providence giving direction to the minds of his people to labor in his vineyard. The interest has been gradually rising until the present; many already indulge hopes in the Saviour, while others are still inquiring."

"As the interest has taken a direction towards Smithfield, we have removed the meeting thither, where saints are being revived, and sinners convicted, and we trust truly converted. Such a time has never before been known here, especially in one respect, viz., that all Christians are united in the work, and none are opposed to the meeting or the measures. Professors of religion in this part of the town are chiefly Baptists; still, there are three denominations represented in the meeting, that seem just as anxious as they could be, were the preaching and all conducted by a minister and member of their own denomination."

"I have baptized five into the fellowship of the Smithfield church, and others doubtless will soon follow their Saviour in this ordinance—and many more we trust, now sorrowing on account of sin, will find peace in believing. Pray for us!"

REVIVAL IN SOUTH READING, MASS.—We are informed that a very interesting revival is now in progress in South Reading, this State, in the church and congregation of which Rev. P. S. Adams is pastor. Ten were baptized on the first Sabbath in the month, and a like or larger number were expected to go forward in the ordinance last Sabbath.—*Reflector.*

REVIVALS IN NEW HAMPSHIRE.—The Congregational Journal says that special influences of the Holy Spirit are enjoyed at the present time by the churches in Chester and Salmon Falls. "This will be cheering news to the ministers and churches of New Hampshire, who for a long time have apparently labored in the fire, and wearied themselves for very vanity, but in view of these facts will be encouraged to new hope and greater diligence.—Nothing is too hard for God!"—*Id.*

Progress of Puseyism.

It is surprising—if any movement in the Episcopal Church, in favor of Romanism, can be surprising at this time,—to witness the rapid progress of certain Puseyite papers in their advances towards Rome. The Churchman of New York, was a fair exponent of Church principles ten years ago; but its editor took the Tractarian fever in the early stage of the malady, while as yet its progress was confined to a small number of individual cases. He did not appear to be violently attacked; at first his symptoms were of the most favorable kind and it was hoped that a speedy recovery would ensue.—But time has shown that the disease is seated in the heart, and from present appearances it must terminate fatally. Truth, whether administered in allopathic or homoeopathic doses, has lost its power over him. His case is hopeless. A fatal spasm manifested itself a short time since under the following circumstances.

An exposition of the passage in the second Thessalonians i. 3, was attempted in the Churchman, in which the writer shows, to his own satisfaction, that the "falling away" spoken of in that verse, and the revealing of the man of sin, referred to *Protestant Christendom*, and since the Reformation.—"Every one of the Protestant sects has fallen from the standards of their ancestors," says this astute Protestant Episcopal writer. "In the first place they have rejected the (Roman) ministry." Next they rejected the creed and worship which had always been distinctive of the Christian profession." And in nearly the same way did they reject the worship, (the Catholic ritual we suppose he means) which from the days of the Apostles down to the time of

the Reformation had been observed by the Church.

"Now by rejecting as they did the ministry," says this Protestant writer, "the faith and the worship, they forsook the communion, all visible connection with that body of persons which had existed as the church from the Apostles' days down to their own. These things which they rejected made up the visible estate and conditions of Christianity.—They are the outward marks which distinguish the church from the world—Jews, Turks, infidels, and heretics—from Catholic Christians. They are not only the works which distinguish, but they are the elements which make the difference between Christians and those who have no interest in Christ.—And these they rejected—openly, visibly departed from. This act fully and precisely answers to *apostasy*—the original for 'falling away,' in the passage under consideration."

Every candid reader will agree with us, that the *Protestant*, to whatever sect he may belong, who could write such an exposition, must in the language of the Prayer Book, be "very far gone."

Unitarianism.

Of all the religious sects that have arisen "from the days of John the Baptist until now," the Unitarian is by far the most loose and varying in its character. They have men in their pulpits of every grade of belief from the downright infidelity of Theodore Parker to the more elevated views of Pierpont—and yet all fall short of Bible truth on the question of the divinity of Jesus Christ, and as a consequence they are constantly bringing out new sentiments upon the doctrines of the gospel, but almost invariably wander further and further from the truth. Unitarianism, like an ignis fatuus, will lead men everywhere but into the open field of truth. Talk with a Unitarian and he will appear to be orthodox. He believes in the divinity of Christ; in repentance for sin, and a change of heart; and many of them allow the doctrine of endless punishment to be true; but if we follow them to their pulpits and listen to their teachings there, we shall find sentiments of a very different kind—sentiments which should make a Christian blush. Unitarianism lowers down the authority of the Bible far below the standard which the Mohammedan or the Buddhist give to their sacred books. The following extract from a sermon delivered by Rev. Dr. Gannett, of Boston, which we find in the last number of the Reflector, will show the estimation in which the Bible is held by Unitarians:

"I distinguish between the inspiration which guided them (the apostles) in preaching the truth, and the supposed inspiration which guided them in recording that truth. Jesus Christ sent forth his disciples to preach the gospel, and by the power of the Holy Spirit they were empowered to preach the gospel in its fulness and truth. But Jesus did not command them to write. Although inspired as preachers, they were not inspired as writers. This is the distinction which I present to your notice, and I think you will see that it is not only an important but a just distinction. Therefore, when a man denies their inspiration as writers, he does not by any means deny their inspiration as preachers. If I say that I have a message committed to me by a friend, I deliver that message as I received it; but if years afterward I should sit down and try to write that message from recollection, I should be liable to numerous mistakes. Now this distinction is overlooked in most of the popular treatises upon the subject of inspiration; and hence arguments which are thought to prove the inspiration of the writers, are only sufficient to prove the inspiration of the preachers."

Can parents be too careful in keeping their children from the influence of this refined infidelity?

Important Vote.

The three million bill, as it is called, which places in the hands of the President the sum of three millions of dollars for the purpose of negotiating a peace with Mexico, passed the House of Representatives on Monday the 15th inst., by a vote of 115 to 105, with the proviso known as the "Wilmot Proviso," which reads as follows:

"Provided further, That there shall be neither slavery nor involuntary servitude in any territory on the continent of America which shall hereafter be acquired by or annexed to the United States by virtue of this appropriation, or in any other manner whatever, except for crimes whereof the party shall have been duly convicted; *Provided always*, that every person escaping into said territory from whom labor or service is lawfully claimed in any one of the United States, such fugitive may be lawfully claimed and conveyed out of said territory to the person claiming his or her labor or service."

Every member from New England voted in favor of the bill. One member from New York, six from Pennsylvania, five from Ohio, two from Indiana, three from Illinois and one from Michigan, voted against it. The Southern members voted in a body against it. The fact, however, that the proviso was carried by a handsome majority when two hundred and twenty votes were given, shows clearly enough that the free states are determined to lend their influence to slavery no longer. The cry of Northern "dough faces" will be no longer heard, for the free states have at last come up like men in defence of their rights, and from the general, we might say almost universal, expression of approval which has already been manifested in favor of this vote, they will see that they are manfully sustained by their constituents.

If the decisive vote on this proviso, and the hearty approval it everywhere meets with in the free states, are a fair criterion to judge of the future, the die is cast in regard to any further extension of slavery. Let California and any other portion of Mexico be annexed to the Union under the limitations of this proviso, if it is desired, and slavery will only wither and die by the act; for it appears almost like a moral impossibility for such an institution to survive, hemmed in as it will then be by free states on either side. The rapid advance of anti-slavery sentiments among men of all political parties, seems to indicate that the hand of God is in the work. Ten, or even five, or three years ago, such a proviso would not have been listened to for a moment by either house of Congress—now, with a full vote, it is carried by a triumphant majority. The progress of the cause of universal freedom is onward, and already have the advocates of slavery received such a withering rebuke, that they cannot fail to discover that all their threats to dissolve the Union will hereafter prove unavailing to bully Northern members into the support of Southern principles. God speed the good cause.

It is uncertain what the fate of the bill will be in the Senate. If a few Senators should prove recreant to the cause, it may be defeated in that body; a few days will decide the question. One thing is certain, however, the South will prefer to leave Mexico as it is, to having any portion of it annexed as free territory. Whatever may be the fate of the resolution, it is clear that a majority of the citizens of the United States are opposed to increasing the area of slavery; but we are free to confess our fears that the Wilcox Proviso will not accomplish the end for which it is designed. A treaty with Mex

ico which only requires, besides the usual signatures, the ratification of the Senate, may put a very different aspect upon the whole affair.

Sailing of Missionaries.

We learn from the Watchman of last week, that the missionaries under the patronage of the Southern Baptist Convention, Rev. Messrs. Shack, Yates, Tobey, James and Johnson were expected to sail from Boston, on Thursday, the 25th inst., in the ship Ashburton, for Canton, China. "Mr. Shack, adds the Watchman, has been laboring for many years as a missionary to the Chinese, under the auspices of the Baptist General Convention. He returned to this country about a year ago, accompanied by a native Chinese—a literary man, by the name of Yong Seen Sang, who will also sail in the same ship, on his return to his native land. Four of these missionaries are to be accompanied by their wives; one is unmarried. Mr. James is a physician, and will devote himself to the practice of medicine as a department of missionary labor. Rev. J. B. Taylor, the Corresponding Secretary of the Foreign Board of the Southern Baptist Convention, is now in the city, and will remain till after the sailing of the missionaries."

Connecticut Literary Institution.

The examination of the students of this Institution, for the winter term, occurred on the 8th and 9th inst. It is unnecessary to particularize classes, in the several branches of study. Suffice it to say, they evinced a degree of precision in, and thorough acquaintance with the studies pursued, rarely met with in institutions of a similar character. The impression was made, that it was the object of the instructors, to make their pupils understand what they studied, and to give definiteness and precision to the knowledge they acquired. The efficient principal, Mr. Burnet, and his assistants, know how to teach, and their most flattering commendation, is the marked discipline and progress of their pupils.

The Institution needs but to be known, to command the patronage it richly deserves. Since its commencement, the course of study and the facilities for education, have been gradually enlarged, until it is adapted to the wants and wishes of all. If scientific and literary culture, and the acquisition of such knowledge as will mould the mind for usefulness, be the desire of parents, we say,—remember the Institution at Suffield. If thorough training in the solid branches of education, such as will enable the young to meet the demands of the times and fit them to become the supports and ornaments of society, be desirable, let parents remember the Institution at Suffield. What we commend, a trial will establish. We have no fear. Our only cause for surprise is, that Connecticut Baptists should have failed to crowd this Institution with their sons and daughters. It cannot be, that they are governed by penny-wise policy, and sacrifice for coppers the benefits of a thorough education. Yet, even here this Institution offers advantages in the reasonableness of its expenses. Its affairs are conducted with a liberal spirit, and at the same time with the closest economy. An institution most eligibly located, in a community pervaded by a healthy, moral influence,—with an able corps of instructors,—a boarding department admirably conducted,—these should commend it to the hearts of Baptists. It is especially true. And we cannot but believe that they have hitherto been ignorant, or forgetful of its existence, or they would fill it with pupils, and make it by their contributions and efforts what it deserves to be,—the first institution of the kind in the State. Once more we say to parents desirous of educating their children,—remember the Institution at Suffield.

S. H. WILMOT.

Anti Slavery Movement in Delaware. The citizens of Delaware are taking hold of the subject of Slavery in real earnest. A select committee has reported a bill to the Legislature for the abolition of slavery in that State. Any sympathy with political abolition is disclaimed by the committee, who consider it a subject belonging exclusively to the State in which slavery exists. Petitions from various parts of the State are pouring into the Legislature, praying for the abolition of Slavery.

This looks encouraging. If a slave State shall take its place in the ranks of the free States, and the extension of slavery be prevented in newly acquired territory during the present winter, it will be taking a long stride towards universal emancipation.

P. S. Since the above was written we learn that the House of Representatives, on Friday last, passed an act for the gradual abolition of slavery, by a vote of 123 to 83 votes. We have not yet learned the fate of the bill in the Senate, but presume it will meet with but little opposition there. The march of freedom is onward.

The Foreign News.

It will be seen by extracts in another column, that there has been a falling off in the price of flour in England, of nearly one dollar on a barrel, and that there is a large supply in store. There appears to be but little, if any, mitigation of the suffering poor in Ireland and Scotland. The rich will fare well enough, while thousands of the poor will starve. Flour has declined here about fifty cents a barrel, and will probably go still lower.

We gather from Wilmer & Smith's European Times, the following items, in addition to the news received by Telegraph.

Gen. Tom Thum returned in the Cambria after an absence of about three years. The gross receipts at his exhibitions amounted to the enormous sum of £150,000 or nearly 700,000 dollars.

Death is doing its work in Ireland through the instrumentality of starvation. The details are sickening—horrible. Thousands have escaped to England and Scotland, where they barely subsist by out-door relief,—or begging as we should call it. A determined effort is being made by the wealthy classes in England to assist the Irish by private subscriptions. A Queen's letter has appeared, addressed to the ministers of the Church of England, requiring subscriptions to be made, and large sums have been thus collected in every place of worship, and by every form of faith in the Kingdom.

The trial of about 250 Poles, concerned in the events of Cracow, is shortly to commence in Germany. Corn and bread are very dear, and all throughout Germany great distress exists.

According to official report, several thousand paupers are in danger of dying from hunger, in Hungary, before next spring. The aristocracy hold all the wealth of the country, while the people are kept in slavery and misery.

Rady.—The celebrated Gonfalonieri is dead; his interment took place at Milan with every demon-

stration of respect from the population. He was a martyr to Italian liberty.

The people of Rome made a call upon the Pope on Monday, on New Year's day. They were accompanied by flags and bands of music, and sung hymns in his honor. The Pope pronounced his blessing from the balcony, the people kneeling, which, when he had finished, they cried with one voice, "Amen."

On the 13th of Jan. the Pope preached a sermon in the church of St. Andrea della Valle. His intention to do so had been kept a profound secret, so as to prevent a collection of an immense crowd. When he appeared in the pulpit the sensation was intense, and almost all the congregation went away. It was the first time that a Pope had preached for three hundred years! The popes have not imitated St. Peter in this respect.

Life Insurance—Ministers.

We well remember that in our boyhood, we saw for the first time, "Life Insurance," on the door of an office in this city, and were started at the presumption which those words seemed to imply. We could not see what insurance could have to do with human life, without attempting an interference with the prerogatives of the Almighty. And these feelings, we presume, have been experienced by others, and even after suitable explanations, have still occasioned an undefined repugnance to the scheme. We confess that the feelings of our childhood were not, in our case, easily overcome.

But what is this system of life insurance? Nothing is more certain than that each individual must die, but at what period he cannot know. He sees persons of every age falling around him, and feels that the fatal arrow may strike him next. He has a wife, perhaps feeble and infirm, and perhaps children in the early years of life; and these are all so utterly dependent upon him, that if he were to die, they would at once be cast upon the charities of the world. He beholds around him widows and children thus bereft and destitute, and sighs deeply at the possibility that such an affliction may befall his own family. In this feeling starts the life insurance system. A. B. C. and D. feel thus, and associate themselves to provide a remedy. A company is formed, which becomes the repository of a common fund. Each member pays annually, according to his age and prospect of life, a certain sum into this fund; and in consideration of such payments, whether he dies in one year or in twenty, his wife and children are entitled to draw a specific amount from the company. He is in effect, 30 years old when he effects the insurance. In such case he pays into the company an annual premium of \$2, and at his death his family receive \$100. If he pays \$20, his family receive \$1000; if he pays \$40, his family receive \$2000; if he pays \$100, his family receive \$5000.

Now in order that this scheme may fulfill its purpose, it is necessary that the company should always be solvent—that is, able to pay its losses when the deaths of its members shall from time to time occur; and in order to maintain its solvency, it must graduate its premiums according to accurate calculations of the probability of human life. These calculations are made without difficulty, and insurance on lives becomes, therefore, as safe a business as any other. It is now considerably more than a hundred years since the establishment of the first life insurance company in England, and calculations of life and gradations of premiums have attained almost the certainty of mathematical demonstrations. A respectable life insurance company may therefore be trusted with as much confidence as any other moneyed corporation. Indeed, we regard it as the safest among such corporations.

Here then is a safe method by which a person may make greater or less provision for his family, according to the annual premium which he may be able to pay. How well adapted is such a scheme to meet the wishes of a husband and father, who feels that his wife's and children's daily bread is, to all human speaking, dependent on his life. How well adapted to the circumstances of all persons who are dependent on salaries—particularly if the circumstances of ministers of the gospel! Ministers, by the law of Christ, and by the acquiescence of their own feelings to that law, are prohibited from making the accumulation of wealth the end of their profession. As a matter of fact, their salaries rarely exceed the expenses, and though it is their duty to lay up a little something, if possible, every year, it will not be in their power to lay up much. What minister, as he looks on the destitute widow and children of some deceased minister brother, is not rendered sick at heart by the thought that such may be the lot of his own wife, and the little ones that are left behind? True, God gives to the widow and fatherless special promises, but he requires providence also; and he has so ordained events, that institutions have sprung up for the relief of such necessities, and it seems to us a plain duty of ministers to avail themselves of their aid. We have reflected much on this subject, and have felt deeply, and if our instincts could move us, not only who can command the means to pay a premium, would remain a widow without an insurance on his life. If we could whisper a word to their wives, we would say to them, do not give your husbands peace until this thing is done.

Thus far from the New York Recorder. The importance of Life Insurance to ministers and others whose conditions require an expenditure of their ordinary means, without the ability of accumulating adequate provision for the support of their families in the event of their decease, would seem to be obvious. In the case of ministers especially, whose profession should engross their whole time and thoughts, if they would be eminently useful, we think as a matter of common prudence, some provision should be made for the support of their families, and how can this be done, more readily and securely than by an insurance upon life. What could be more satisfactory to a laborious and faithful minister than to know, that while all his energies are devoted to the good of his people, provision is made, in the event of his death, for the support of those dependent upon him, and perhaps entirely unable to provide for themselves. What better calculated to evince the respect of a people for their pastor, whose entire energies are devoted to their good, than provision like that referred to; and what is more likely to quicken, sustain and command the undivided consecration of those energies to the purpose of doing good? Formerly it was the usage at the ordination of a minister, to provide for his and his families necessities, by what was called a settlement. This was commendable. But now the same end would be more easily and perhaps advantageously obtained by effecting an insurance upon his life. Indeed, every minister should receive such a salary as would enable him to pay the premium himself, or else his society should be required to do it for his benefit. In almost all occupations, those engaged in them on a stipend middle age, or before, with ordinary prudence, are enabled to make such provision from their own resources. And should the efforts of the clerical profession, of all others be paralyzed by the reflection, that whatever of good they may have accomplished for others, they are neglecting the prominent duty of providing for their own household.

Our attention has been called to this subject more particularly by the report of policies issued by the Connecticut Mutual Life Insurance Company established in this city, in which we find that of almost all classes except ministers, an institution as we are induced to believe presenting peculiar inducements to the assured, under the control of our own citizens, and thus far attended with un-

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